

SPIRITUAL TELEGRAPH

DEVOTED TO ITS PHYSICAL AND SPIRITUAL NEEDS OF MANKIND.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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THE SPIRITUAL TELEGRAPH.

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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

THE PHYSICAL MANIFESTATIONS.

MR. EDITOR:

There seems at the present time a very great disposition to disparage, or, at least, to undervalue, the physical manifestations of the spiritual movement. This would not seem strange if confined to the opposers of Spiritualism, for many of them are incapable of appreciating the significance of such demonstrations. They are foolishness to them. But when we find Spiritualists themselves engaged in demolishing the temple of their own faith, it is impossible to withhold expressions of surprise. We regard their position as we should that of the Christian, who was casting contempt upon the stable in which occurred the birth of Jesus. For not more inseparably connected with the life and works of Jesus are the humble circumstances of his birth, than are the physical manifestations with the origin of Spiritualism. The avowed justification of this course is the superior, the more befitting character of the mental or trance manifestations, which, it is assumed, are of a higher order, and also the fraudulent character of many of the other class of phenomena. This course I conceive to be fatal to the interests of a rational Spiritualism; and it is to be feared that in many cases it is intended as a stab in the dark, while in others it results from a very limited and imperfect view of the subject.

But the effects will be the same, no matter what prompts to the course described. The laws of physical motion are well defined, and well understood. Even the ignorant comprehend them with sufficient accuracy to judge correctly of all aberrations from the regular order of nature. The inertia of matter, and the necessity of force to set it in motion, are propositions level with the comprehension of all. Hence, the sphere of possible fraud is very limited indeed. There must be physical contact to produce motion, abating those exceptional cases where it might occur through the agency of electricity or magnetism. In these cases, however, it would be confined to certain substances, and to them alone. He must be a very credulous critic, then, who would allow himself to witness motion

produced by mechanism, and call it a spiritual manifestation, when it only needs an eye directed by ordinary prudence to reveal the whole deception. So far, then, as fraud is concerned, the physical manifestations from their very nature are specially open to satisfactory trial and test, and the perpetration of it for any considerable time or extent argues great credulity and carelessness on the part of investigators. The fact that the few cases of perpetrated fraud have been so easily detected when persons have essayed to do it, is proof in point. But when these manifestations occur, and it is demonstrable that they are the production of no mere mundane power, as ordinarily evolved, conviction is unescapable. The most inveterate materialist when he sees tables, chairs, pianos, &c. moving without the slightest mechanical power in contact, is compelled to pause and consider; and when, in addition to these motions, the piano discourses sweet music of itself; when the insensate table reveals the thoughts and purposes of his friend long since dead, or reads his own life-story as he himself would read an open book, it is impossible not to believe that the fancied dead are alive, and through these sensuous signs are proving their existence and presence. Indeed, so perfect is the evidence thus adduced, that but few who have seen it have failed to yield assent to its conclusiveness. Nor is it possible that it should be otherwise. The method by which escape from conviction could be effected would enable one to set aside entirely all those principles on which our jurisprudence and social institutions are founded.

But how is it with the so-called higher or mental manifestations? I do not assume that they may not be induced by Spirit persons and agency; but granting this it is far more difficult of proof, and consequently is more uncertain and unsatisfactory. Suppose Cora Scott discourses upon themes above her seeming normal capacity—upon sciences she has not studied, and that others do the same—does that prove the fact of Spirit possession or inspiration? It may afford data for presumptive inference—nothing more. For it does not more evidently demonstrate it than do the extraordinary mathematical capacities of Colburn and Stafford prove them to have been inspired from the same source. The evolution of thought is still a mystery. Precisely how the mind in its highest mood comes in contact with truth, has never been determined, and the more exalted the genius the more difficult the solution. Every one is conscious that their mental states have been the most undecidable when their grasp of thought has been broadest, their insight most acute, and their comprehension the most profound. It may be, and is assumed, that at such favored moments the invisibles draw near, and upon the half unconscious mind daguerreotype the fairest images of glorious truth. I am not disposed to deny or controvert this assumption, for I believe it, but how can it be proved? Who can say where man's unaided sight fails, and suggestive inspiration from the higher spheres begins?

"How high above, how far above, how wide around, how deep below!"

is not yet determined, and until it is we can not say with certainty that this, that or the other wonderful performance is spiritual, unless we have other evidence of spiritual presence than that furnished by the beauty and force of thought and the seeming incapacity of the medium for its production. The laws of thought-evolution are not rapped out with fiction or guess. They are hardly guessed at; hence the seeming wonderfulness which now attaches to the utterances of comparatively uneducated persons, may be found to be nothing more than we ought to expect from such a being as man. At all events, we can not institute the crucial tests respecting them as we can with the physical manifestations, and therefore must consider them more unreliable.

It is very doubtful if all the trance manifestations would have attracted any considerable attention, but from the fact of their association with the more trustworthy classes of phenomena. The only conclusion deducible from the above reasoning is this: The physical manifestations are the foundation-stones of the Temple of Spiritualism. Whoever doubts their association with the whole, and with a bad grace, indeed, claims to be a Spiritualist. As well might one claim to be a Christian, in the technical sense, after denying as false the narratives of Christ and his apostles. What would our churches say to such a claim? Simply this: The entire claim of Jesus and his apostles to be inspired teachers is based upon the physical manifestations wrought by and through them. Spiritualism has no higher, no better claim to be considered a new dispensation from the unseen than they. It is well to recur, at times, to first principles—to examine the foundation of our houses, and if we find friends or foes engaged in their demolition, to defend them. We have too long contested the question with the opposing and skeptical to give back when our friends are found seeking to accomplish the same destructive purpose.

New York, Dec. 20, 1858.

STRANGE OCCURRENCES AT NEWRY IN IRELAND.

Francis and Elizabeth Duce are two sisters, one about forty, the other thirty years of age, who have lived together in a little house of their own ever since their mother died, and have always maintained a fair character for honesty and piety. Seven weeks before Easter, 1859, they began to be disturbed in various ways; and the disturbances have continued day and night to the present time, June 17, 1859. One time a little dog appeared, running to and fro in the house. At another time, a little old man's head appeared. Their own dog was often extremely frightened, and leaped as high as the table. After being thus tormented four weeks, he lay down, curled exceedingly, and died. There next appeared to be equally frightened; often cried and struggled violently with some invisible agent, by whom she was thrown every thing in Henry Dix's arms, or in her face, which she shrank from touching. Many stones were thrown at them continually, one of which struck

Fanny on the side of her head, almost took away her senses, and made a wound which was not easily healed. Many times their yarn was cut, and also their clothes. Frequently their wheels were broken to pieces, and parts of them taken away so that they could not go on with their work; in which likewise they were constantly interrupted by the throwing of everything about the house; and so much fire was thrown about, that they were in constant fear of having the house set on fire. Yes, one day, when there was no fire near her, Fanny's apron was set on fire as she had it on, and a great part of it consumed before she could get it off. Frequently an invisible hand took hold of her clothes, and pulled and held her down. Every day they heard the sound as of a person walking to and from the house, like an unaccountable breathing, puffing and snorting close to their faces. Often they heard the mewling of many cats at the door; and many times the sound of pots being off just by them, five or six at a time. Almost every night they heard, as it were, the loud ticking of a watch close to their ears, which continued without any intermission till the morning, so that they could get no rest; at the same time, little creeping things like crickets seemed to be running over them, both up and under the bed clothes; and these often slipped them so as to make them very sore. Almost every night, things as large as lapstones seemed to leap down upon them from the roof of the bed. By these various things they have lost their strength and health, being pale and thin as skeletons, but are still reduced to great want, being incapable of earning their living, yet no murmuring word falls from their mouths. They will say, Let the Lord do as seemeth him good.

AN ACCOUNT OF SOME DISTURBANCES IN THE COUNTY OF DUNFEE, (FROM A NARRATIVE OF THE SAME NARRATED BY THE LADIES.)

Elizabeth and Margaret Mathers, with Isabella Mitchell, sister-in-law to Margaret Mathers, are three elderly women of unblemished character and exemplary behavior. They have lived together for many years at Drumman, near Gullion, in the county of Down. In the year 1856, about a week before Christmas, Margaret Mitchell, being as usual, missed the sight of her wheel, which she used for every where, but it was not to be found. As she was sitting, about eight days after it was missed, upon her bed, the next evening, Mr. Mitchell, a girl of ten years old, that was with them, laying down her work, was whopped with a bar that an hour after it lay at her side broken. The night after, when she had just done spinning, her wheel-hack was broken; and so were several of the backs within a few days after. The same night when they went out of the room to turn in, they left the candle burning on the chimney; when they returned, they found it was taken out of the candlestick, and put into another at some distance. After Isabella Mitchell was gone to bed, with her pocket watch at her head, it was snatched away and thrown at the bed's feet. Her sister took it up and gave it to her. Quickly it was thrown further again. She gave it to her again. It was snatched a third time and thrown upon the floor. She then rose and put it under her pillow, and it was taken away no more. In the morning when she rose, it was thrown after her on the floor, as was the Bible which she laid under her head. She took it up and laid it on the dresser, but it was presently lifted up and thrown at Thomas Ballance, when it hit on the side.

While the clock was mending, many stones were thrown across the room, as if two sets of men had been pulling each other. One of these struck John Middleton on the head, and raised a large swelling. Betty Mathers, having had all her papers thrown about, and the door to the chamber by putting it in the Bible and the Bible close to her. But quickly it rose up before them, and leaped into the window. She took it up, and tried to take out the glass-paper, but it was not there. Quickly after it was snatched once Robert White, being torn into a hundred pieces. One of their neighbors, during the night, is an impudent devil, to dare to revile with the Bible. Immediately a knife was aimed at her face, and came point foremost, but being intercepted by the head of her clock, it did no harm. The same day, several parts of their coats, which were full of money, were either broken or taken away, and in general whatever they had occasion to use, was just then taken away. But the greatest part of the things taken away, were towards the end of the year. From this time they were troubled with great noise. Everything was thrown about the house. Glasses, bottles, fire-bricks, poker, tongs, pot-hooks, and candlesticks. Many strangers, as well as neighbors, came in and went out, and a great many on the head, breast, arms, or other parts, either with stones, lumps of potatoes, or stones. Yet no one was ever hurt.

Fanny Brown, a young woman that lived at the next door, was one day after, and sitting down by the fire, said, "Well, I don't see any trouble with me." Presently the rock of the millstone was thrown against her, flew by her head and struck the wall. Very well, said she, "but it has not hurt me." The next day, when the hearer of the rock came within the room, and hit her a smart blow upon the forehead. She got up in great haste, and cried out, "I will stay here no longer." Margaret Mathers said, "The importance of the matter." The words were scarce

her mouth when a nozzin of water was thrown in her face, and the nozzin thrown into the fire!

A few nights after, Sarah Wood, our next door neighbor, came in, and said to our girl, "I hear your wheel is spoiled, but I will soon set it right." While she was endeavoring to do so, the fire-standard vanished away. She sat down in surprise; presently it dropped from the top of the house, and hit her on the collar-bone, with considerable noise. She caught Betty Mathers in her arms and said, "Oh! that I was out of the house! But I dare not go by myself. Who will go with me?" Betty said, "I will," and walked across the room; as she walked, a stone struck her on the back, and as she opened the door another stone struck violently against it.

Some days after, John Lindsay coming to see us on a stormy night, we desired him to lodge with us. When he went to bed, he put one of his stockings in the other, as his manner was. But in the morning one of them was wanting, nor could it be found anywhere. But eight days after it fell down from the top of the house. As he was then going away, he laid his stick out of his hand, and immediately it was gone! Neither could we find it anywhere; but a few days after we saw it standing behind the door.

Once and again the blankets were pulled off us, when we were in bed. In the morning they were found, rammed in behind the coupler of the house. One night a sheet was taken away, which we found two days after, folded up and laid in a box. While our girl was combing her hair, her neck-handkerchief was carried away. Eight days after it was brought again and laid down, stuck full of crooked pins without heads. When we had made up some yarn to carry to market, it was not to be found. After some time we found one hank of it, thrust into a pitcher of water; another into a vessel of sowings. While Isabella Mitchell sat reeling yarn, she got several blows on the head and cheek, one time with a pewter plate, another with little stones, or with small clods of dirt or clay. Once several sharp stones were thrown down the chimney, which cut the yarn as if it had been cut with a knife. Frequently when they were washing, or preparing to wash their clothes, either the clothes or the soap was taken away, and it was in vain to seek them, till after some time they were brought again. Frequently the potatoes they had boiled, and were preparing to eat, were snatched off the dish or plate, and after a little time thrown at them so as to strike them on the face or breast. While Margaret Mathers was making a poultice to apply to Mr. Blake's sore throat, several lumps of clay and dirt were thrown into it, so that it was quite spoiled; and, for five weeks, almost every movable in the house was continually thrown up and down.

An account of these things coming to the ears of a neighboring gentleman, Sir R. I., he determined to search the matter to the bottom, and find out the imposture. With this view, he went to the house himself with two or three other gentlemen; he searched every hole and corner of the house, but could discover nothing. At length he saw several large potatoes roll along the top of the house, and fall just before him, while the potatoes that were in a basket rose up and flew all about the house. Meantime a large stone came out of the wall, flew with great force across the room, and rebounding against the opposite door, fell down just at his foot. He took up this, with several of the potatoes, and carried them to his own house. When he came home he related what he had seen to his lady and her company. So he did afterward to several others, but they were not ready to believe him. A fortnight after, he desired several of them to go and see with her own eyes. A little party of them agreed so to do and went to the house together. While they were in the hours they saw many stones rattling upon the dresser, and many potatoes were thrown by unseen hands from every corner of the house, inasmuch that some of the company were not a little frightened, and made haste out of it, and every one was fully satisfied that there was no fraud or contrivance in the matter. Indeed, no reasonable man could suppose there was, as there was so great a number of witnesses, who could not be deceived themselves, and could have no possible motive to deceive others. The common report was, that all these disturbances were owing to a man in the town; and what gave weight to this report was, that after a magistrate had examined him, and threatened to take another course with him if the house was disturbed any more, it was disturbed no more, but all things remained in perfect quietness.

TO THE EDITOR OF THE TELEGRAPH:

SIR—The preceding accounts are a literal copy from the American (or old Methodist) Magazine, and are given as the authority (and probably in the words) of its editor, John Wesley. The resemblance of these disturbances to those which occurred in the house of Dr. Phelps (as recorded in Capron's *Modern Spiritualism*) is very striking. It has always appeared to me that such accounts, sufficiently authenticated, are much more satisfactory and free from objection than the majority of the phenomena said to be produced in the presence of circles and mesas. I have long been interested in phenomena of this nature, and feel perfectly convinced that no

supposition of imposture or trickery of any sort can explain one-tenth part of them. But I hesitate to decide positively on any other explanation. My views of the subject approach very near to those of the late Professor Gregory, of Edinburgh, whose letter was recently published in your journal.

Here in England, not one person in a thousand has yet even heard of the American manifestations, and not one in twenty thousand considers the subject worth the slightest notice. The visit of Mr. and Mrs. Hayden, in 1852-4, made known the phenomena to a few, and only a few (comparatively speaking), in London. Although so much interested in these things myself, I have not had the least chance, for the last four years, of witnessing a single manifestation, or even hearing of any in this country; and except for the *Spiritual Telegraph*, I should not even know that any attention was still given to the subject. Will you permit me to say, that the value of your paper as an advocate of Spiritualism would be very greatly enhanced by the substitution of well-authenticated facts for the mere speculative dissertations with which it is chiefly filled. I observe, indeed, that you are constantly calling for such facts, and only repeat that, among the thousands in your country who must have abundance of such facts to communicate, there are so few who will come forward with them. The recent discussions in your New York Conference, on the "Reliability of Physical Manifestations," are exactly what is wanted, and are more likely to bring conviction to skeptics than any amount of mere speculation, or even of *anonymous* narratives. As you have reprinted some of the old works on those subjects which have a direct bearing on Spiritualism, I wonder you have not included in their number, Glanville's *Seductionism Triumphans*, or at least the second part, which is full of narratives of Spiritual Appearances, etc. I would also recommend the following:

1. Baxter's *Certainty of a World of Spirits*; 2. *Sigs before Death*, and *Authenticated Apparitions*, in one hundred narratives. Collected by Horace Welby. London: 1825. 3. *A Treatise on the Second Sight*, etc., by Theophilus Instanous. Edinburgh: Ruddiman & Co., 1763. Reprinted with Aubrey's *Account of Second-sighted Men*, and Martin's *Description*, etc., in one vol. 12mo., by Wylie & Co., Glasgow, 1819.

The following articles in the Dublin University Magazine, are also worth collecting together and reprinting:

1848. Number for September contains an article on "Demonic and Pythoric Possession in India." Part 1; Part 2, in October number; "Chinese Jugglers," in November number; "Theory and Phenomena of Possession among the Hindus," in March number; "Third Evening with the Witchfinders," April number. For 1847, "Evening with Witchfinders," numbers for July and August; "Mademoiselle Le Normand," and "The Watcher," November number; "Fanciful Horrors for Christmas," December. For 1846, "Miscellaneous Mystics," No. 2, February. For 1845, "Miscellaneous Mystics," August; "Marie Nest's," February; "More Marie's Nests," "Mesmerism in Siberia," May. For 1842, "Chapters on Ghostcraft," January. For 1841, "German Ghosts and Ghost-seers," by John Herfuer, January and February.

Those of your readers who wish to know what has been written on these subjects, will find information in a catalogue of works on Magic, etc., published in Germany by Dr. Grasse, Librarian to the King of Saxony. Its title is, "Bibliotheca Magica et Pneumatica." L. von Dr. Grasse. Leipzig: Engelmann, 1843.

A translation of the best papers and narratives contained in Justinus Kerner's "Blutten aus Preuss" and "Mazda," would also be an acceptable addition to the spiritual library. In the latter periodical, Kerner has noticed the American manifestations, but only to discredit and oppose them, which is rather strange in one who more than any other living writer has devoted his life to the advocacy of the truth of supernatural phenomena.

The recent conversion of Miss M. Fox to the Roman Catholic having shown in a very striking manner the necessity which still exists for even the most favorably-tempered Spiritualists studying the subject of religion for themselves, and the danger of relying exclusively on spiritual medium stations, most of which are, in his opinion, sheer imposture and deception. I may, perhaps, some day, with your permission, communicate a series of papers on the *real causes of Christianity*, the subject being treated by one who has studied the historical evidence in the light recently thrown upon all such phenomena by the spiritual manifestations in America.

and when the old Photography and the new is rapidly superseded by this modern and its Photography. For price and quality of the

asked: Was Swedenborg deceived and misled? If not, who has been?

But how do Swedenborgians know that Spirits prevaricate? Are they obliged to rely on Swedenborg's writings in contradistinction to those of Davis and many other seers? But if mediums are liable to be deceived, why take Swedenborg's testimony rather than that of others? May he not have been deceived? If seers disagree, is it not incumbent on us to use the opportunities to investigate the causes of difference, rather than dogmatically war with each other? Swedenborg was but a man, and he acted like a man, and not as a tool. He used his faculties and opportunities as best he could to ascertain what was true; shall we not be permitted to follow his example? Undoubtedly Swedenborg is profoundly ashamed of the timidity in respect to investigation, and the fearfully bigoted authoritarianism, of his professed friends; and really all rational men must sympathize with him. "Never heard of a *young lady in a trance*," is a great advantage in *Spiritualism*. This shows the narrow, conceited, illiberality of the leading Swedenborgians. They talk to the lesser lights authoritatively, and warn them against seeking for the truth of what Mr. Barrett has here written. Swedenborgian talk spends itself in warnings of danger, and the forbidding of investigation even to know whether there be any danger. The leaders are like the dog in the manger; they attract an audience to see and hear how frightened they are, but will neither eat nor let others eat.

Perhaps after writing this, it need not be said that we abominate all fear to investigate anything, and all merely dogmatic authoritarianism. Were the Devil himself to appear, we would lay hold of and examine him, and report fairly. We claim that the human senses are as reliable to-day as they were in Swedenborg or any other man, and that we have no right to take the testimony of others in matters of importance, while we have an equal opportunity to investigate and know the truth from a living experience. We have no objection to Swedenborg's examinations, neither to his records of them, but we object to his pretended friends saying that he investigated a dangerous phenomenon, and was not contaminated by a similar investigation. To this we must enter our protest as a libel tending to subvert truths and progress. It is not true that Swedenborg's writings tend to prevent those acquainted with them from investigating Spiritualism, but it is true that the intolerable dogmatism of his professed exponents keeps the common people away through fear of their popish authority, as pretentious mediators between men and things, and interpreters of phenomena for them. We say, away with such pretensions, and let the people drink at the fountain of wisdom and experience, and interpret phenomena for themselves.

A YOUNG LADY IN A TRANCE.

We read in the *Boston Herald*: "We have been informed of the following singular case, which we publish in the hope that it may elicit information which will solve the mystery connected therewith. On Monday morning last, as the train from Fall River reached Bridgewater, a young lady, apparently seventeen or eighteen years old, and well dressed, who was on board, complained of sudden illness, and requested to be left at that station. Her wish was complied with, and she called for a hackman and requested to be taken to the best hotel in the place. She was taken to the Bridgewater Hotel and shown to a room, when she immediately retired. As she did not appear the next morning, the landlord went to the room and knocked, but received no answer. He then had the door opened and found the young lady in bed, and, apparently, in a sound sleep. Efforts were made to awaken her, but they were unsuccessful, and physicians were called in. Their efforts to restore her to consciousness up to this morning were fruitless, and she remained in the same condition as she was found on Monday morning. The physicians say that there are no evidences of poison about her, and they do not know what to make of the case. She has nothing with her to indicate who she is or where she belongs. Her luggage consisted of a valise, in which was a note addressed to Abigail MacIntyre, and also a Bible, in which was a recommendation of one church to another, (what church they were our informant does not recollect.) She had also, in her pocket, railroad tickets from Fairhaven to Middleboro', from which it is surmised that she may have come from Fairhaven to New Bedford. The incident creates a great deal of interest in Bridgewater."

We take the above from *Hurpe's Weekly*. This paragraph is going the rounds of the secular and religious papers, and is treated as an exceedingly grave affair, as cases of trances always are. But what interests us especially in this case is the treatment it receives from the Press, and the interest that is displayed concerning it. The trance is almost as familiar to those who have faith in it, as is the waking state, and yet but few try to comprehend it, and the Press generally

shrug their shoulders and pass it with a sneer. But we suspect this case owes its respectful treatment to the fact that "a Bible in which was a recommendation of one church to another," was found in her valise. But suppose they had found a copy of the *Spiritual Telegraph* in her valise, what then? Would not Spiritualism have been denounced as the cause of her abnormal condition? Will some of our pious contemporaries tell us the difference in the *fortune* of a person with a Bible and one with a *Spiritual Telegraph* in their possession? Suppose the lady concludes to remain in the Spirit-world and not return to her body again, did the Bible kill her? did the recommendation from one church to another kill her? Suppose she had in her valise some copies of this paper, would it not have been alleged that Spiritualism killed her?

If the lady returns to consciousness, and with her Bible and a recommendation from one church to another in her valise, she says she has seen and conversed with John, with Jesus, with Mary, will the declaration be received in the same manner that it would be if she had had this paper in her valise?

"GOD ISN'T A CHRISTIAN."

Rev. T. W. Higginson, in a recent lecture in New York, told a story of Mrs. Harriet Beecher Stowe and one of her little girls. The little girl, he said, came to her mother one day, and asked her if it was ever right to eat angry. "O no, of course not," was the answer. "But," said the little girl, "it says in the Bible that God is angry with the wicked." "O, that is another thing; he is obliged to be angry." "What, God?" "I thought he couldn't be obliged to do anything." "Yes, he is, according to his holy law; you will understand it when you get older; you must wait till then." The little child wanted an answer; then she was quiet and thoughtful for a minute, and then, with a bright look, she said, "O, mother, I understand it now; it's because God isn't a Christian."

We clip the above from the *Independent*, which is the least bigoted paper of the self-styled Evangelical Christians. It is well known that it is usual in making any notice of a lecture, or in taking an extract from a published report of one, to state where, and before what Society, the lecture was given, or to give credit to the paper from which it was extracted; but in this case, our neighbors have not done either. The *reason* is well known to be that the *Independent*, with all its freedom and boldness, is unwilling its readers should know that Spiritualism has convinced, and is sufficiently popular to command, such men as Rev. T. W. Higginson, Rev. John Pierrepont and others. Now suppose a child should ask the conductors of the *Independent* why they did not inform their readers of the subject of Mr. Higginson's lecture? where it was delivered? before whom? on what occasion? or from what paper they copied the extract, would they not equivocate, and say, "O, that is another thing; we are obliged to do so?" "What," says the child, "obliged to steal or to suppress the name of the Association before whom this reverend gentleman lectured?" "Yes, this is according to our *holy Evangelical Law*." "O, mother, I understand; the God they serve dare not be just, and isn't a Christian!"

R. P. AMBLER AT DODWORTH'S ACADEMY.

REPORTED PHONOGRAPHICALLY BY T. J. ELLISWOOD.

The subject of Mr. Ambler's lecture last Sunday evening was, "The Mental Principle in Man." We could not, he said, comprehend the God in nature. All that could be done in our attempt to analyze the Divine, was to observe the manifestations he has made, and then from these conceive—dimly it was true—some of the qualities and attributes of his nature. Neither could we comprehend the Deity within man. We might look upon mind from afar, and watch the scintillations that are sent out from it in fiery sparks of thought; but when we would hold it in our grasp, and subject it to the test of certain scrutiny, it retreated before us, and we were left to wonder. Still, the endeavor to learn more with regard to mind would never be useless. The effort to comprehend the invisible would serve to increase the depth and strength of our perception.

The future, with all its interests, stood on the foundation of life. This it was that spins the black abyss and gives the guarantee of existence beyond the grave. Extinguish mind, and man was only dust. Destroy this fundamental life root of the world, and all the starry host that glimmer in the dome of eternity would die out in darkness. If, then, we would have a clear and rational faith in immortal life, we must have some appreciation of the mental principle in man. The theological inference of immortality was insufficient. The belief in a future life in the Christian world was but little better than a passive assent to the idea. The faith in such a life which the church inspires was essentially superficial in its character. It was proper and elevating so far as it went, but resting as it did, upon the authority of the past, it did not go far enough

What answer could the testimony which has been handed down to us from the past, and which we have now no opportunity to verify, make to the anxious fears, the struggling doubts, and the painful yearnings that, in the dark days of life, well rise up within us? If immortality were a truth now, as it was in the days of Christ and the apostles, had the evidence of this truth no place on the pages of present experience? and must we look to a bygone age for its confirmation? No. The strongest evidences of immortality were always present, because they lie within the man himself, where it has its beginning. Mind was, in every sense, superior to the structure in which it is embodied. This was indicated by the fact that mind has power to comprehend the body—to look upon it, and study the relations and functions of its organs. The eye had no power to see its-elf, but it could see those things which are outside of its own being, and with reference to which it maintains an independent position. So mind had no power to fully comprehend those things outside of and beneath its own sphere of being. Hence it occupied a position superior to all tangible substances. For this reason the existence of the mental principle, as denoted in the study of anatomy, and even in the dissecting room, with all its ghastly sights, gave earnest of immortality. The innate superiority of mind was indicated in the fact, that with regard to its own selfhood, it remains unchanged through all the changes of the physical system, which is constantly undergoing a process of radical transmutation. From the testimony of our own consciousness, we were sure that we are now in possession of the same minds which we had in childhood; and since these minds had remained unchanged through all the transmutations through which our bodies have passed, we might reasonably infer that they will also survive the last final change which shall introduce them into the home of angels.

Mind, as to its nature, was a distinct, simple and indivisible unity, both in the universe and in man. In this respect it differed from all material objects, which were compound, and hence capable of being separated into parts, either through mechanical division or chemical analysis. Everything belonging to the physical creation was composed of elementary substances, and was ready to be changed into new forms and modes of existence. It was not denied that physical structure—and especially the human organism—have a certain species of individualized existence. Doubtless every tree, plant and rock had certain distinctive features peculiar to itself; but this did not imply absolute unity. Material objects, being compound in their nature, were subject to the change of dissolution; but the mental principle in man, being a simple indivisible unit, could never be destroyed. It was the pivotal point on which creation turns—the center around which all life revolves—the grand point where all revolution commences, and the power of analysis ends. It was the consciousness of our individual oneness which gave us the idea of immortality, and enabled us to look into the grave and feel that notwithstanding its power over the body, it can have no victory over the soul. Every man felt that as to himself he was the center of nature. If, then, mind was an indivisible unit—an inseparable essence—there was no chemistry in nature which could dissolve it. How such a thought revealed the true dignity of the human being! It was a great thing to stand up and gaze into the starry heavens, where universe on universe moves through the awful stillness, while the dark space yawns as a bottomless abyss; and, while witnessing the blazing symbols of almighty power, to feel a consciousness that we are individualized beings, disengaged from the great mass about us. How full of significance was the little word "I." The power to say that word with a full realization of its meaning, made man greater than all other creations. No other created being had power to say it as man has. It was the seal of individuality. It was a divine promise, that though the machinery of nature should become still, and every orb should crumble to atoms, the human mind would rise immortal from the shattered wreck.

The field which this vision of immortality opened before us was unexplored; yet we felt that our deepest yearnings, our highest aspirations and our dearest hopes are centered there. There were, and there must be, a time when the heart would sicken, when the earth would become dark, and the sky cold—a time when we should cry aloud in the bitterness of a hidden grief, while the earth had no ear to listen, and no voice to answer. It was at such a time that the inhabitants of the future opened before us, and we felt the grandeur of immortality. The lecturer closed by enlarging upon this thought.

Mrs. Hatch at the Cooper Institute.

The Spiritualists of the city and vicinity will be pleased to learn that Mrs. Cornelia V. Hatch will lecture in the Cooper Institute on Friday evening, Jan. 15th, commencing at half-past seven o'clock. The high reputation of the lecturer, together with the existing requirements of her recent personal history and trials will, doubtless, compare to previous ones for a large auditory. The price of admission was a liberal one, but was fixed at 15 cents.

Owing to an unexpected crowd of people upon our columns we are reluctantly compelled to omit the last of our series, a couple of reports of Mr. Harriet's lectures, which, with other matters, are in type.

THE SUN AND MOON

[THAT STOOD STILL AT THE COMMAND OF JOSHUA.]

FLEMING, L. L., December, 1858.

At Cincinnati, the question was asked Miss Emma Hardinge, "How Joshua made the sun to stand still?"

The Jewish idea that the sun and moon both stood still at the command of Joshua, appears to have been adopted by Christian writers without reflection or investigation. To suppose for a moment that the mighty controlling orb, the stupendous central magnet of our solar system, was arrested in its course, and that a small satellite, a reflector of the rays of the central orb, was similarly arrested, involves a degree of mental insensibility of which we can scarcely believe any reasoning being capable.

Science indeed instructs us at the outset with a full knowledge of the fact, that if the sun were arrested in its movements for a single minute of time, our whole system would be thrown into chaos. Every intelligent mind, therefore, realizes the utter impossibility of any such event having occurred. It therefore becomes a primary duty of our professed Christian oracles, to analyze and expound this pretended miracle to us, their pupils, and not to foster and encourage so gross a delusion. If they had taken as much pains to elucidate the obscure legends of biblical history, as they have to beg the truth with superstitious mysteries, we should all have long since attained a correct knowledge of the power and beneficence of the Deity.

In the marginal notes attached to our Bible, emanating from bishops and other divines (so-called), this event is deemed "one of the most extraordinary miracles of the Old Testament." And well it may be. Indeed never was the truth more tortured, and the laws of God and Nature more completely ignored, than in the senseless and puerile explanations they advance to sanctify a gross fiction. The attributes of God are entirely perverted, and he is not only represented as a God of vengeance, but they set at naught his omniscience, his consistency and invest him with powers so limited that he could not avenge himself save by a derangement of our harmonious solar system.

I contend that the actual facts of the event referred to, are so transparent, that no child of ten years of age can read his Bible, if freed from the influence of priestcraft, without arriving at a truthful conclusion. The writer has from his youth cherished and expressed to others his own views, as he shall now present them. The same were communicated to Dr. Ogden, of New York, nearly twenty years ago.

We will first refer to the stated facts connected with that event, for its elucidation, and for the purpose of explaining this fanciful fiction. For what great and benevolent purpose, then, let me ask, was it, that Joshua demanded that the sun and moon should stand still? Answer—to prolong daylight "until the people slew and avenged themselves on their enemies."

The first query that strikes the mind is, What proof have we that the Universal Parent cherished less regard for their enemies than for the Israelites? Have we any positive proof that God inflicts such vengeance on any of his children? Does not all nature display his attributes to be only love and wisdom, devoid of all hate or revenge?

But we now come to another point of consideration. If daylight were required, the sun alone was necessary for that object. Why, then, did Joshua demand that the moon should also stand still, when its feeble rays are only borrowed from the sun? Why thus arrest the progress of two great orbs, when one alone was adequate to the object desired, and when in truth the other was altogether superfluous, and incapable of imparting any aid whatever toward the purpose intended?

Another very important and pregnant fact is, that Joshua and his army went up from Gilgal to Hebron *in the night*, the distance not being great, and he was therefore ready for battle in the morning, thus having ample time for the battle, without any prolongation of the day. It is well known to every one that the nations existing antecedent to the Jews, and by which the Jewish nation was surrounded at its earlier stages, were worshippers of the heavenly host. The Egyptians, Persians, Babylonians, Hindoos, and others, had incorporated into their religious system, the adoration of the sun, of the moon, and of the constellations according to priority. At their religious and military celebrations, banners representing the heavenly host, the sun, the moon, and the constellations were

borne aloft, and by these the different bands and military divisions were distinguished, and their priority manifested.

Joshua immediately succeeded Moses, and the worship of Fire—the sun—was one to which the Jewish nation long clung with tenacity. The oriental use of figurative language is well understood and recognized, and in a multitude of instances it is used in the Scriptures in a manner which has been by many misconstrued as literal. I scarcely need quote instances of a fact so palpable. It seems clearly evident that the Book of Joshua abounds with such figures, and that they have been made free use of in describing the battle at Gibeon. It is there narrated that "The Lord discomfited and slew the enemies with a great slaughter"—"The Lord chased them along the way"—"The Lord cast down great stones from heaven upon them," which in the same verse are said to have been only "hail-stones."

These passages, we well know, apply simply to the conflicts of the Jewish army. No one who has any brains to exercise believes for a moment that the great Creator came down from heaven and took part in the contest, although the Bible narrative states explicitly, over and over, that such was the case.

Joshua, although aided (as he says) by God throughout the battle, was nevertheless so ignorant that he thought the sun went around the earth, and he therefore ordered the sun to stand still instead of the earth. It will be at once perceived that even if his mistake in regard to the sun could have been obeyed, the desired object would not have been attained, as the earth would have rolled on, and have completed the day at the usual hour. That God should permit a man to control the movements of the mightiest spheres, and yet leave him in such gross ignorance of their actual movements as to render his power not only useless but erroneous in its application, does seem not quite in consonance with the order of things.

"And he said, in the sight of Israel, sun stand thou still upon Gibeon, and thou moon, *in the valley* (not over the valley) of Ajalon."

Now, we well know that the sun could not stand upon Gibeon, which was only a molecule in comparative dimensions; yet as some may say that *over Gibeon* was the position intended, we let that pass; but as to the moon going "*in the valley*," Joshua must certainly, if exercising common sense, have referred to somebody capable of passing into the valley, which could readily have been effected by a military force. And we know, in the first place, that the moon itself could not have been comprised in a myriad of such valleys, to say nothing of the fact, that in such a position, it could impart no additional light, but would, in truth, exclude the sun-light from the valley.

And as to the "great stones cast down from heaven," the simple truth appears to be, that probably in the natural course of things a hail-storm did occur upon that day, but not specially ordained for that day, or for that battle.

Let us now take a rational view of what must have been the actual facts of the case as they transpired. Joshua and his army were at Gilgal when the men of Gibeon sent to him for assistance. His army appears to have been a considerable one for that period. Their banners were the emblems of the "host of heaven," the primary one representing the sun, the secondary one the moon, and then followed the greater and lesser constellations. Answering to the appeal, Joshua marched his army to protect Gibeon against the five kings who had united their armies to assail it. Gibeon was "a great city," built partly or wholly upon an eminence, and to protect this city was the express object of this great battle. Joshua, it appears, "went up from Gilgal all night," and having arrived at the city of Gibeon, he arranged his army for battle. He placed his first chosen men of valor, who bore the banner of the sun, at the most important position on Mount Gibeon, and the next division in point of honor, whose banner was the moon, he stationed in the valley of Ajalon, and appointed positions for the other military divisions, according to their claims to precedence, as indicated by their insignia, the starry banners.

The contest appears to have been a mighty one, and the Bible relates that in the midst of this conflict, "Joshua said, in the sight of all Israel, sun, stand thou still upon Gibeon, and thou, moon, *in the valley of Ajalon*," he referring, of course, to the two principal divisions of his army on which he most fully relied, and whose banners were the sun and the

moon. "And the sun stood still, and the moon stayed, and the people had avenged themselves upon their enemies."

After this simple solution of an event, fraught, if literally true, with a derangement of the whole solar system, should there still exist some superstitious minds who cling to absurdities because there are Biblical passages to sustain them, I have to affirm that the only record of this battle which we now possess in the Bible was not written until 994 years after the event took place. The date of this battle was 1451 years B. C., and the rebuilding of the Temple was completed in 515 B. C. After this rebuilding, the Jews possessed no "Book of the Law," no sacred historical record, until the year 457 B. C., when Ezra, who was then their high priest, re-wrote the "Book of the Law," aided by five scribes, and toiling forty days and forty nights. This circumstance of the renewal of their "Book of the Law," and their written record, *by tradition*, long after it had been destroyed, is a fact of very great import, as it fully and rationally accounts for the many discrepancies and contradictions—for the many corruptions and additions, and for ambiguous statements and mere legends, neither reconcileable to reason, nor to the order of Nature; but which, nevertheless, our religious instructors have endeavored to force down our throats, though they should strangle us in the operation. Happily, the period has at last arrived when each mind can exercise its own independent thinking, and when, in addition to our own mental light, we can receive the glorious light so lovingly and spontaneously tendered to us by the illuminated Spirits of the heavenly spheres.

WM. R. PRINCE.

PHYSICAL AND IMPRESSIONAL MANIFESTATIONS.

DUTCH CREEK, WASHINGTON CO., IOWA, Dec. 5, 1858. BROTHER PARTRIDGE:

Under the caption of "Physical Manifestations" in the TELEGRAPH of Nov. 20th, Mr. G. recites some strong physical manifestations, and then makes the following inquiry: "Can as much be said with regard to the certainty of impressions? If any one has a case as clear as the above physical manifestation, and will report it, they will receive the thanks of one reader of the TELEGRAPH." I believe that I have one, and will repeat it for the benefit of others.

I have a brother living in New Orleans. Some eighteen months since he married an English lady. She is a clairvoyant, and an impressible medium. We were entire strangers, and I have seen my brother but once in the last twenty-four years. Shortly after their marriage she wrote me a letter, wherein she makes the following statement:—

"On the 27th of November last, I was under impression for two hours. I saw you, and was impressed that it was yourself. When your brother came home I told him of my impression, and described you to him, even to your collar, and style of wearing your hair, and your general appearance, which description he said was correct. I told him that he would receive a letter from you bearing that date. On Monday last we received your letter dated Nov. 25th and 28th, proving that my impressions were reliable. While reading your letter I was again impressed that you have a son about eight years of age, with rather light hair. Your brother has no knowledge of your having such a son. Will you please inform us?"

This impression was also correct. But there is yet something still more strange in regard to this matter. Her impression in regard to myself occurred on the 27th of November, 1857, and if I am not mistaken, it was on the evening of the same day, just after retiring, that I saw the person of a female standing at my bed side. I was impressed that this was my brother's wife. I wrote a very minute description of this female, stating all the facts, and sent it to my sister-in-law, and she replies as follows:

"I most unhesitatingly affirm, that your description of the female as seen by you, is a correct description of myself, and is another conviction to my mind of the truth and progress of spiritualism. The dress resembles very much one I had by me, but not made up."

My brother, in a letter to me, acknowledges the truth and correctness of all this—considers it very strange and quite remarkable, and yet he has no belief in Spirit manifestations. He is contented by saying, "It is something very strange."

Again. Some time last summer, Mr. Rowmaker informed Mr. Campbell, that one of his children, some eight years of age, was sitting on the floor, apparently in deep thought, and all of a sudden said "Pa, grandmother is sick." The father inquired of the child, "How do you know that your grandmother is sick?" "I see her sick in bed; uncle John is writing a letter to us; he says grandmother is sick, and that he intends coming out here this fall." In due time Mr. Row-

THE MOVING MENTAL WORLD THE NEWS.

I read the letter from his brother, and showed it to Mr. Campbell and myself—proving every word telegraphed through the child to be correct. At this time Mr. Rowmaker's brother and mother resided in Ohio, and in accordance with the child's statement, they came to this settlement last fall. If you can get news carried more reliably in any other way to say nothing about time, please inform us. And there are thousands of cases like this that never find their way into the public print; and this would have been numbered among blanks, had it not been drawn out by Mr. G.

If Mr. G. or any other person desires it, we will prove all the above facts by such evidence as would be received in any court of justice.

I have nothing to say against physical manifestations, for they have done and are still doing much good for the doubting world. Yet we do believe that the higher order of manifestations are of greater use, and that they should be earnestly sought for by every true Spiritualist. "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit, to another faith by the same Spirit, to another the gifts of healing by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of Spirits, to another divers kinds of tongues, to another the interpretation of tongues—Paul.

But the doubter still continues to ask, "if these things are so, why are not all in the possession of those blessed gifts?" To my mind the cause is very plain. First, we come into the world differing one from the other. One has Spirituality large; another has this organ small; consequently there must be a difference in their spiritual abilities. Again, our manner of living deprives us of many spiritual blessings. We eat too much and too many fat things. Who was ever "caught up into the third heaven," with his stomach full of pork? The primitive Christians fasted for days together prior to their spiritual perceptions and impressions. Surely it is folly in us to expect the result, without putting ourselves in the requisite condition. No marvel if the Church has lost those spiritual "gifts."

FRANCIS NORTH.

SPIRITUAL POETRY.

BY W. A. LUDDEN.

Awake, my soul; perform thy duty,
Behold all nature filled with beauty;
No longer slumber and repose,
But wake, and blossom like the rose.
Oh! listen to that still small voice,
Which bids thy inmost heart rejoice
In Him whose love doth worlds control,
And peace doth bring to every soul.
Who taught that all who dwell on earth
Are children of one common birth;
Created by a God of love,
Who permeates all things that move.
If we His favor would secure,
We must each other's faults endure;
And live an honest, virtuous life,
Of pure religion—free from strife.
It needs no sacrifice of blood
To prove that we are heirs of God;
He only bids us love each other,
And treat our neighbor as our brother.
We need no potentate to teach
Which way, or how, a heaven to reach;
For He who guides us safely here,
Will lead us safe from sphere to sphere.
The loving Father of mankind
Will never leave a child behind,
To dwell throughout eternity
Deprived of light and liberty.
Our God a fountain is of love,
And Christ, who dwells with Him above,
Hath heard our supplicating prayers,
And sent us angels unaware.
A glorious boon to those who look
With an unblinking eye in Nature's book;
Where truth shines forth in clearer light,
While truth shines forth with clearer light.
Christ loved the world that gave Him birth
To save that world he walked the earth;
He showed his face to all mankind,
The sick, the poor, the halt, the blind.
The angels watched Him in His youth,
And taught Him wisdom, love and truth;
He worshipped God without a creed,
And gave to all who were in need.

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